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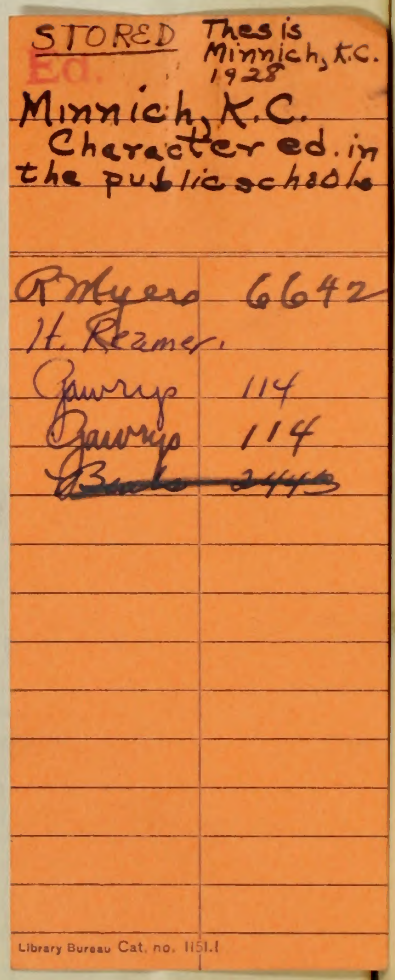
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SCHOOL OF EDUCATION

Thesis

CHARACTER EDUCATION IN THE PUBLIC SCHOOLS

Submitted by

Kathryn Coder Minnich

(B.R.E., Boston University, 1923)

In partial fulfilment of requirements for

the degree of Master of Education

1928

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INTRODUCTION

INTRODUCTION

The problems for which our country must find a solution are ever increasing with our growing prosperity. The new times produce new duties and new responsibilities. They demand a higher type of statesmanship, a keener sense of ethical and moral values, and a wider interest in all the affairs of mankind.

This thesis is an attempt to present a survey of present day efforts to adequately prepare the youth of our country to successfully meet the problems of our complex, materialistic age, to the end that they may be able to make such contribution to their social order that the ongoing of civilization may be assured.

Character Education is a popular subject today. Because of its breadth and depth; its great variety of interpretations and the numerous modes of approach thereto and the procedures used in its promotion; we have limited this study to the Elementary grades of the public school and such other outstanding organizations as are rather closely correlated therewith.

While this is not an exhaustive study in this field, it is hoped that the presentation is sufficiently accurate and adequate as to truly represent the present status of character training as it pertains to the age groups and the organizations included in the study.

INTRODUCTION

CHARACTER EDUCATION IN RELATION TO THE PUBLIC SCHOOLS AND PRESENT DAY CONDITIONS

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CHARACTER EDUCATION IN RELATION TO THE PUBLIC SCHOOLS AND PRESENT DAY CONDITIONS

A modern educational writer[1] quotes President Coolidge as saying; "Education has come to be nearer to the hearts of the American people than any other single public institution." Our nation has at its command no instrument, no agency, which for wide extent and for efficiency can be compared with our public school system. From the early beginnings of our Republic, our leaders have realized that education is a national insurance against the forces tending to halt human progress, disintegrate society, and undermine civilization. Our public schools are, consequently, a very vital part of the very foundation of American democracy.

The term character education has been in popular use only a few years. A knowledge of present day trends indicates that the term is growing in clearness and increasing in significance. Underlying the American ideal of democracy is the recognition of the fact that intelligence and moral integrity are essential in the maintenance of a democratic state. "The twin evils of ignorance and godlessness are the only enemies which a democracy need fear."[2]

The general intelligence of our citizenry can not be doubted, and yet at the present time conditions indicate that

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1 2Bode, B. H. Modern Educational Theories, p.227

2 Athearn, W. S. Character Building in a Democracy, p.28

CHARACTER EDUCATION IN RELATION TO THE PUBLIC SCHOOLS AND PRESENT DAY CONDITIONS

I

A modern educational writer quotes President Coolidge as saying: "Education has come to be nearer to the hearts of the American people than any other single public institution. Our nation has at its command no instrument, no agency, which for wide extent and for efficiency can be compared with our public school system. From the early beginnings of our Republic, our leaders have realized that education is a national insurance against the forces tending to halt human progress, disintegrate society, and undermine civilization. Our public schools are, consequently, a very vital part of the very foundation of American democracy.

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[1] Rhode, B. H. Modern Educational Theories, p. 327

[2] Atheern, W. S. Character Building in a Democracy, p. 58

there are large numbers of our populace who are not adjusting themselves adequately, and hence not meeting successfully the increasing demands of our social, industrial and political life. Therefore we frankly face the question: What has caused our present social and moral status which amounts, as some have said, almost to an impasse in citizenship? Perhaps we now have more knowledge than we have moral and spiritual force with which to vitalize and use it for the production of a higher and better social order.

Our public schools have been a potent factor in the marvelous development of our nation. 'Like-mindedness, social solidarity, and homogeneity are secured through the curricula of the common public schools',for'common knowledge, common skills, common attitudes, and common ideals' make possible the collective thinking of a nation.'[1]

From the standpoint of mental and physical development the public school system has greatly improved. Methods of teaching are constantly being modernized and courses of study and textbooks are being made to fit the evolutionary needs of the developing child mind. Yet the moral mortality of the country is increasing, especially among our youth.

"Millions of children are launched out into the world from the public schools without moral compass to guide them through the uncharted seas of life. Thousands drift upon the rocks and shoals of temptation and make moral shipwreck,mayhap carrying down others with them through their vitiating influence."[2]

Thus while illiteracy decreases, crime increases. The alarming

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[1] Athearn, W. S. A National System of Education,p.50

[2] Martin, F. G. Moral Training of the School Child,p.8

fact confronts us that the estimated cost of crime and delinquency in the United States exceeds by several million dollars the total sum expended for all forms of education in the country, both public and private.[1]

It is doubtless true that the public schools are the only nursery that multitudes of our children ever know. Many of them have no home life, or else that which is worse, the pernicious influence of immoral or morally indifferent parents. Thus the public school is the only hope for vast numbers of children. The need for sturdy, honest, upright, fearless citizenship in our land was never more keenly felt than at the present time. The welfare of the country makes insistent the demand for

"Men who their duties know,
But know their rights, and, knowing, dare maintain."

Former President Roosevelt was one of the most consistent and persistent exponents of this truth which he stated thus: "We must strive to bring about clean living and right thinking. We appreciate that the things of the body are important; but we appreciate also that the things of the soul are immeasurably more important. The foundation stone of national life is, and ever must be, the high individual character of the average citizen."

It is then for the purpose of dealing with the more personal elements in moral and spiritual culture that this investigation is made and the problem stated; What are the public schools doing to produce the desirable character needed in these

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[1] Martin, F. G. Moral Training of the School Child, p.20

modern days?

Character Education is a term capable of wide and varied interpretation and definition. Dr. John H. Finley, President of the National Child Welfare Association, in his remarks at the opening session of the "National Conference on Character Education in Schools"[1], quoted Cardinal Manning as saying: "Character is that intellectual and moral texture into which all our life long we are weaving up the life that is in us." Another speaker at the same conference, Maurice A. Bigelow, Professor of Biology, Teachers College, defined the term thus:[2] "A person's character is the sum total or composite of his qualities or traits, inherited or acquired, which constitute his personality; and that the high aim of character education is to direct the adjustment of native qualities and the acquisition of new ones to the end that at maturity the individual will be related as harmoniously as possible to other individuals."

The writer, however, believes that the goal should be for the child and youth to be able continuously and successively to harmonize successfully with the social order of which he is now, and ever, a part. Thus character is but the sum total of all one's habits; habits of feeling and thinking as well as the more obvious habits of behavior.

John D. Rockefeller,Jr., speaking on "Character, the Foundation of Successful Business" said:

"With all due allowance for legitimate differences of opinion, way down within us all, we know that those things which keep

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1 New York City, March 2nd and 3rd, 1928
Report will soon be published by Ginn & Company.

2 Ibid

us physically fit, mentally vigorous, and spiritually sensitive, make for clean living and fine character; while whatever tends to defile the "house beautiful" in which our spirit dwells, to dull the power of our mind, to lower our ideals, is unworthy."[1]

Emphasis on character building is as old as civilization. The Greeks expressed the aim of true education as "the harmonious formation of body, mind and heart." It is now generally recognized that character can be controlled and is amenable to that type of education which deals with the habits, ideals and attitudes of an individual rather than of the academic variety.

Socrates identified knowledge with moral virtues while Aristotle taught in addition to the knowledge the importance of habits through exercise. Some early philosophers believed the will to be the essential factor in virtue, while others later argued that the emotions are the prime factor in moral living. If we accept Dewey as being representative of contemporary thought we now regard the essentials of character as, "discriminating judgment as to relative values, direct emotional susceptibility to values as presented in experience, and force in execution."[2]

It is a sad commentary on our public school system that for so long a time moral nourishment was not seriously considered as a part of the public school diet. Fortunately we cannot now ask; 'How long must it be until the stone of moral training, which so long our educational builders have rejected, shall become the head of the corner?' A pamphlet issued by the Bureau of

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1 From an address delivered before the Twenty-Six Broadway Club, December 1, 1927

2 Updegraph, C. Leslie, M.A. Thesis, Boston University, 1926 Present Status of Moral Education in the Public Schools, p.7

Education in 1918, entitled "Cardinal Principles of Education" lists 7 objectives which they consider to be the educational aims of our schools. They are: Health, Command of the Fundamenatl Processes, Worthy Home Membership, Vocation,Citizenship, Worthy Use of Leisure, and Ethical Character. The following resolution shows the tendency of the N. E. A. It was adopted unanimously, February 21,1921, at the meeting at Atlantic City.

"In view of the dependency of Democracy upon Religion, and the attacks to which all churches and all democratic governments are alike being subjected by radicals and emissaries of nations now under radical control, it is the duty of all churches, irrespective of differences of creed, to unite in an effort to make religious education more universal and efficient; to emphasize democratic elements in religious education, and to correlate religious instruction with all elements in public school education helpful to religion; it is the duty of the public school authorities to emphasize all non-religious elements in instruction which tend to make religion more intelligent and efficient; and to organize some systematic form of moral instruction in every public school; and it is the duty of churches and public schools alike to make earnest effort to ensure a more general reverence for divinity and respect for all things religious, including respect for churches other than one's own and for everything connected with their forms of worship."

In March, 1921, President H. H. Seerley of the National Council of Education, appointed a temporary committee to investigate and report on the problem of training for character and citizenship. Shortly afterward the Committee was made a Standing Committee on Character Education. The same committee was appointed by the National Education Association and has continued since from year to year as a committee of both organizations.[1]

Particularly is the trend of the times evidenced by the

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[1] Historical Outlook, May 1924, p. 204 History of the Movement for Character and Citizenship in the Schools.

existence of the aforenamed committee. This not only indicates that Education itself sees the problem and is making a study of it, but even more that its conclusions will doubtless be more reliable than those coming from the outside. Educators have for some time been conscious of the fact that the public school is much farther ahead in the attainment of its intellectual aims than in the realization of its character aims. While the church, the home and other institutions will always play a great part yet the school is the agency which is definitely made responsible to society for accomplishing the purposes of character education.

The notable work of the Association's Committee on Character Education is embodied in the final report which summarizes the objectives of character education thus:[1]

1 To develop socially valuable purposes, leading in youth or early maturity to the development of life purposes.
2 To develop enthusiasm for the realization of these purposes; and coupled with this enthusiasm intelligent use of time and energy.
3 To develop the moral judgment-- the ability to picture vividly the good or evil consequences to self and to others of any type of behavior by experiencing the moral imagination--and the ability to know what is right in any given situation.
4 To develop all socially valuable natural capacities of the individual, and to direct the resultant abilities toward successfully fulfilling all one's moral obligations.

It is now widely recognized in America that the fundamental aim of education is the development of well-balanced character--noble manhood and womanhood. The whole trend of educational discussion at conventions, institutes, in reading circles and in the educational publications indicates a recognized lack of morale

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[1] Bureau of Education, Bulletin # 7, 1926
United States Department of the Interior

in the public schools. The absorption in sharpening the tools of the mind and equipping the individual for personal success, which was natural to our pioneer period, is now being replaced by the effort to mold the personality so that the mind's instruments will be used for the great ends of human life in harmony with the good of the whole. Dr.John H. Finley speaking at the recent National Conference on Character Education said; "Since we can't transmit what we have acquired, that is, directly, we have got to depend upon education. Democritus, a Greek philosopher, said of education,'that education and nature are similar for truly education transforms a man and in transforming him creates in him a new nature.'[1]

An editorial in the Etude, entitled "America's Most Serious Problem" states that the public school system of America is unquestionably weakest in the most significant of all factors in education, namely, character building. The article continues;

> "Since every child must attend school it is possible in our secular education to provide some system that will give the growing mind an opportunity to determine its responsibility to itself, to the body that houses it, the parents who care for it, the society and industry that support it, the God that created it and inspires it."[2]

Regarding the original purpose of our tax-supported institutions of learning Dr. William McAndrew, formerly Superintendent of the Chicago schools, gives a most interesting presentation.[3] 'All the people of the United States are taxed to educate the

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[1] Report of National Conference on Character Education

[2] Etude,39:p.223-241, 1921

[3] World's Work, Planning the Upkeep, 1923-24 Series of Articles beginning October, 1923 and concluding June 1924.

the children of some. Nowadays our public schools are in too many cases failing to justify this taxation of all for some on the grounds that the money would be used to further 'a more perfect union, domestic tranquility, and general, not personal, welfare.' In return for funds from all the people the schools are presumed to prepare their pupils for service, not only for themselves, but for their country. This the schools can do, comments Mr. McAndrew, by direct, not indirect, preparation for those functions which the founders of the Republic said every citizen must perform; clear thinking, deep feeling, wise action in community affairs.'

The public schools owe it to every child in the land to plant the foundation of elementary education on the solid rock of moral truth. This obligation is due primarily to the child itself, whose eternal destiny is so largely in the keeping of the teacher. Secondarily, the debt is owing to society in general, whose sponsor the teacher is in preparing the child for useful and honorable citizenship.

THE RESPONSIBILITY OF THE SCHOOL

THE RESPONSIBILITY OF THE SCHOOL

The chief means at the disposal of the school for the development of character are: the influence of personality on personality, exercised in the ordinary routine of every day life; moral training through work and play; and moral instruction, or the influence of character through ideas. (The first mentioned is dealt with in this chapter, the others in chapters five, seven and eight.)

The value of a system of training in marksmanship depends not merely upon the amount of skill developed thereby; but also upon the direction in which the rifle will thereafter be aimed. The value of imparting knowledge and sharpening wits depends upon the ends for which these acquisitions are to be employed. Herbert Spencer aptly said: "To educate the reason without educating the desire is like placing the repeating rifle in the hands of the savage."[1] We quote Frank Chapman Sharp in the following:

> "In an address delivered shortly before his death, Professor James said: "In my time there has been in Eastern Massachusetts no enterprise of public or private rascality that has not been organized or led by a Harvard man.""Professor James was speaking as a Harvard man. But if for "Eastern Massachusetts" you read cities of the United States, and for "Harvard man" you read college man, you obtain a statement, which as a college graduate, I am prepared to admit is near enough the truth to be an extremely disquieting fact."

Most of the so-called school virtues are not in themselves in the strictest sense of the term virtues at all. They are only modes of action, the value of which is determined by the ends for which they are employed. Whether obedience is a desirable trait depends upon whom we obey, and under what conditions.

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[1] Education for Character, p. 1

Likewise industry and perseverance in killing off rivals by whatever means comes to hand are no more virtues in a business man than in a burglar.

When a youth leaves school he must be equipped not only with habits but even more with so profound a sense of the importance of the modes of conduct that he will value them more highly than that which he may lose by being loyal to them. Mr. Sharp says that "if the habit is to stand the test of time the channel must be made by an ideal,"[1] which is only another way of saying that the thought must be emotionalized to have dynamic and permanent value. Thus the purpose of moral education can be nothing less than the fostering of the growth of moral ideals and providing favorable conditions for their creation and for the continuance of the habit of obeying them. Mere knowledge is not sufficient for the production of right conduct. There must be the desire to do right or the love of the right.

A great many agencies must contribute if the moral situation which we face today is ever to be radically and permanently improved. Of these none has greater potentiality for good, all things considered, and none is more amenable to public opinion than our public schools. Moral education lies in the way of the public school as certainly as it does in the way of the home and the church. For the ends of education cannot be stated in any less inclusive terms than as preparation for

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[1] Sharp,F. C. Education for Character, p. 47

complete living. While home and church do have many advantages over the school as the seat of moral training, yet the school has certain great advantages peculiar to itself. The church's limitations are easily seen. It fails entirely to reach any considerable part of the population;[1] it secures any considerable degree of time and attention from only a small part of the community. Those who carry its message to children, whether in church service or Sunday School, are still too often without pedagogical experience or skill and hence have little knowledge of, or sympathy with, the child's point of view. The home, too, has its limitations as compared with the school. A higher average of character and intelligence undoubtedly obtains among school teachers than among the adult population taken as a whole, and it must be remembered that intelligence is an indispensable factor in developing character, particularly in these modern, comples times.

Doubtless the most important single factor at the disposal of the school for the development of desired personality is the character of the teacher. Nothing else in the world is so subject to the influence of contagion as is conduct. "Nobleness enkindles nobleness" or strongly tends so to do. It seems almost trite to say that the public school teacher should have a clear passport as to moral character. One who thus leads the young should keep the tentacles of his own inner being sensitive to the higher things of the spirit. We all deplore contagion as the means of spreading physical disease, but the

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[1] Athearn, W.S., Character Building in a Democracy, p. 24

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[1] Athearn, W.S., Character Building in a Democracy, p. 84

teacher should appropriate its law as a valuable means of propagating moral health. "It is significant that the two greatest moral teachers of the ages, Socrates and Jesus, left no formal book of instruction, but relied upon their lives and the effect of their lives upon their disciples as the means of propagating their teaching. Constitutions and legislatures have no objection to the living morality."[1] The classic representation of the influence of the teacher upon the pupil is of Mark Hopkins on one end of alog and a farm boy on the other.

In this connection is an interesting citation made by Franklin W. Johnson in which he says,"The records of the University of Chicago show that four times as many books are lost from the library during the summer when the attendance is confined almost exclusively to teachers as are stolen during the rest of the year when the younger under graduates are large in number."[2]

The supreme importance of the teacher is stressed by many writers on the subject. A. C. Perry, Jr. in speaking of the teacher as a moral force reminds us that "men are governed by personality rather than by ideas. Such ideas as have guiding power are those that have been embodied in the person of an individual."[3]

"As the moral physician of the juvenile community the teacher must maintain an ample apothecary shop, with reserve stores of special knowledge, skill and dexterity. She must determine with the quickness and accuracy of the experienced

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1 Rugh, C. E. Moral Training in the Public Schools,p.9

2 Report of the National Conference on Character Education.

3 Educational Review, May 1917, p. 461

physician, what the aliment is and what treatment to apply. This child's morla sensibilities are blunted by heredity--here the alterative, the tonic; there a youth has suffered a wound of pride from a thoughtless playmate which, if not healed promptly, will become an angry sore of hate--there the teacher's moral emollient is demanded; yonder a boy physically robust and ebullient with animal spirits--here the mild sedative is demanded to curb the mischievousness which, if not held in bounds, will lead the boy into some moral transgression; and so on through the whole moral pharmacopoeia, remedies may be found of known virtue in moral therapeutics."[1]

Because of the supreme place the teacher holds in character building it is well that more and more consideration is being given to the improvement of the technique of the class room teacher. The following indicates the need for such training in character guidance: At the meeting of the World Federation of Education Associations held in Toronto, in August, 1927, one of the representatives from the United States, Mr. O. D. Foster, reported;

"It has been my privelege in the last two years to survey four large state institutions where they are training teachers. I went to the Senior students, and out of that whole body of teachers, running into hundreds, only 8% would say that they had had any definite instruction that would help them to meet the problem of character education. I believe the teachers should know how to handle Arithmetic and other subjects from the character standpoint."[2]

Significant action was begun at this World Conference of Educators. A committee was appointed to ascertain the current practice in different countries in the preparation of teachers for the giving of character training, this committee to report at the next biennial meeting in Geneva, Switzerland, in 1929.[3] One of the most recent bulletins on character education, that

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[1] Martin, F. G. Moral Training of the School Child, p.51

[2] Proceedingsof Second Biennial Conference, p.589

[3] Ibid., p. 792

for the public schools of New Hampshire[1] strikes this note at the outset:

"The teacher should learn as much as possible about the individual child, his physical and mental records, his heredity, and his home and community conditions....From a careful study of the psychology and hygiene of childhood, she will acquire a keener and more sympathetic understanding of children's behavior and obtain reliable help in influencing their behavior favorably."

If those in administrative positions will see to it that teachers have time and energy spared from dispensable "routine and mechanism" to spend on these fine and fruitful acitivites, the forward movement will begin. Likewise much valuable time is spent on the multitudinous details of subject matter with little corresponding value in real educational outcomes. The Denver manual for the Social Studies is almost entirely made up of details and petty objectives running in all well over the thousand mark.

Interest is increasing in the matter of training courses for teachers in character guidance. The last few years have seen rapid development of such courses. Harvard University this year had an advanced course with over eighty students, the University of Washington had a graduate seminar of thirty-five students, the University of California over a hundred in a class, and the University of Iowa seventy-eight. For several years the University of Utah has had from eighty to a hundred

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[1] New Hampshire State Board of Education, 1927

twenty students in character education courses each summer. Many teacher training institutions are now introducing courses and graduate seminars in character education. They are also giving this work to many teachers in service through summer school and extension courses.[1]

All this augurs well for the future and gives promise that our public schools will be able much more adequately to measure up to their obligation in the character building of those entrusted to their care.

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[1] Bennion, Milton Teacher-Training for Character Education Religious Education, November, 1927, p. 932

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[1] Dennison, Milton. Teacher-Training for Character Education. Religious Education, November, 1927, p. 932.

THE RESPONSIBILITY OF SOCIETY

THE RESPONSIBILITY OF SOCIETY

The problem of character education has also a social significance. Nothing could be more unfair or more fatal than for the general public to place the whole responsibility upon the schools and their teachers. The fact is that in morals the whole world is always educator-in-chief.

The social order must do its part; business and industry, law and politics, amusement and society, these are all formative forces of gigantic import. The present adults who are operating the world of things as they are are under obligations to the youth in this matter of character growth; and if their part is undone the work of the school will be of little consequence. For

> "Meanwhile these same children are living in the city, coming and going through the city's streets, fed by the city's sights and sounds, lured by the city's most profitable activities and continually drenched by the city's continuous floods of stimulation."[1]

The futility of the effort is evidenced when the "undesirable evils" are pounded in by the community at every turn outside the school and the school undertakes to counter by pounding them out inside the school. Is it consistent for us to be so greatly concerned about the moral and spiritual growth of children and be so complacent about the intellectual narrowness and the moral stupidity of the adult?

Our present day world is a huge complex of human relationships. Through science and invention human beings are being

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[1] Religion in the Schools, Survey, March 15,1925, p. 749

brought into closer and closer relationship and human power is greatly multiplied.[1] The situation has been thus described:

"Telescopes and microscopes have increased the power of our eyes; telephones have stretched our hearing to some three thousand miles; telegraphs have made our voices sound around the earth; locomotive and steamship lines, better than seven league boots of ancient fable, have multiplied the speed and power of our feet; the French big guns have elongated the blows of our fists from two feet to twenty-five miles. Man never had such a body since the world began--the age of the giants was as nothing compared to this."

This closeness of human contacts makes imperative the character side of human life. The independence of the individual is made more and more impossible due to the economic developments resulting from the achievements of science and invention. Since man thereby becomes more and more dependent on his fellows for existence, he must needs modify his conduct to some extent for the sake of the group which provides him the necessities of life. Thus the solution of our modern social problems is dependent upon the development of desirable traits of character.[2]

We would reiterate that such shortcomings as are exhibited by children are not necessarily due to their school life but may indeed be regarded as existing in spite of the noble efforts of thousands of faithful teachers to counteract the sinister forces abounding. We must see, then, that advance in the moral training of children can only come, in large measure, as conditions of life outside the school are improved. Dr. Ira S. Wile, Lecturer on Conduct Disorders, New School of Social Research,

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[1] The Personalist, Vol.V, October,1924 ,A DePersonalized World

[2] Armstrong, Laura M., Use of Character Rating Scale, M. R. E. Thesis, Boston University, 1925

New York City, remarks; 'If there be aught from the social standpoint that is wrong with the character of youth it is not in terms of education, but in terms of those who educate; in terms of human beings, adults whose precepts and practice too frequently vary.'[1]

Some of the serious difficulties to be confronted are indicated in the remarks of Reverend Salem Bland made at the World Federation of Education Associations, Toronto. He thinks that the desire for mere moral education, now so marked in the United States but quite marked in other countries also, is largely a "bourgeois" desire. It seeks to have an education which will keep boys from being thugs and defrauders, but is not in the least anxious that there should be an ethical and critical inquiry into the methods of business or politics. Continuing, Mr Bland inquires; 'How can you bring up children to have high ethical ideals and standards that we all desire if you have a community that is satisfied with, and determined to maintain, the anti-Christian principles and usages that at present seem to be essential to life?' 'Every community, he says, will be quite willing to have the Ten Commandments taught in the ordinary acceptance of them, but what community would be willing to have teachers go carefully and critically into the ethics of land speculation, for instance, or into the whole competitive system; or into the methods by which so many people

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[1] Report, First National Conference on Character Education in Schools.

make money very rapidly, and the more rapidly and easily they make it, the more they are honored in the community.' This same speaker believes that until teachers are willing to be martyrs, and are prepared to teach what they know to be the highest morality, regardless of where it hits and what things in our present civilization come under condemnation, we shall not make much advancement in character building.[1]

It would seem that the supreme needin the struggle for righteousness is the enlistment of the world of action in the task of "cleaning its own house" and profoundly improving its own conduct and character.

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[1] Proceedings of Second Biennial Conference of World Federation of Education Associations, p. 588

THE RESPONSIBILITY OF THE CHURCH

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More and more we are recognizing that this problem of character growth bears a distinct relationship to the development and application of Christian virtues. Christianity is a "Way of Life." The supreme ideal and pattern for the highest character attainment is given in the person of Jesus and in his life among men on the earth. No pattern that has ever been conceived surpasses Him in being just what life ought to be. Practically all of the lessons given by the Great Teacher deal with some phase of conduct and behavior. The Sermon on the Mount is called "The Constitution of the Kingdom of God" because it makes clear and plain those vital principles of personal relationship among men. Jesus tersely stated his mission thus: "I am come that they might have life, and that they might have it more abundantly."[1] Thus the 'abundant life' becomes the highest goal of personal endeavor and achievement.

Does general education make possible the attainment of this goal? Chapman and Counts in a recent publication[2] answer the question thus: "The school has become so engrossed in the task of bringing the individual into adjustment with the secular aspects of his environment and the more concrete phases of his surroundings that the necessity for adjusting to the deeper needs of man, covering the wider reaches of time and space, has been disregarded. Our people are, therefore, given no perspective, no

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[1] John 10:10

[2] Principles of Education, p.356

balance, no breadth of understanding, no depth of insight, no basis for a stable and calm appraisal of the fortunes of life. At every point is our life impoverished by an education that fails to give the deeper insight which would lend significance to the daily task."[1]

H. G. Wells thus recognizes the basic educational need of our time: 'the backbone stuff of education must be a clean and critical knowledge of oneself in relation to God and to the universe.'[2] Again quoting from Chapman and Counts; "Because of the probability of some measure of dependence of morality on religion, the latter should be given a high place in the educational curriculum. At present human experience indicates that any program, designed to foster the development of morals, can hardly afford to ignore religious influences.

Our leading statesmen, as well as educators, recognize the ills and sense the cure. President Coolidge, in stressing the need of more law observance,[3] spoke thus: "I can conceive of no adequate remedy for the evils that beset society except through the influence of religion. We can get from the people only such virtue as religion has placed there." He further declared that it was because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. Faith must be renewed and expanded. "We cannot in our generation,

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1 Chapman & Counts, Principles of Education, p. 356

2 Ibid, p. 344

3 Religion Only Cure for Nation's Ills
Boston Herald, October 21, 1925

he said, reject the cause and retain the result."If the institutions they adopted are to survive, if the government which they founded is to endure, it will be because the people continue to have similar religious beliefs. It is useless to expect substantial reforms from any other motive,for they can not be administered from without. They must come from within."[1]

The same conviction was expressed by the late President Woodrow Wilson,[2] 'Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.' The recently nominated Republican candidate for President, Herbert Hoover, in his acceptance speech showed his recognition of the same national need when he said, "But the problems of the next four years are more than economic; in a profound sense they are moral and spiritual."[3]

The Honorable James J. Davis, Secretary of Labor, in speaking on "Religion in Education" forcefully presents the situation, in these words: "The soul of this nation will die if we do not instill in the minds and hearts of our children some proper form of moral and religious sense. .....deep within himself man wants more than the approval of his fellow beings --he wants the approval of God. Education will never be education until it supplies every being with the moral training that he needs for the

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1 Religion Only Cure for Nation's Ills. Boston Herald, October 21, 1925

2 Atlantic Monthly, August 1923, p. 146

3 Boston Post, June 16, 1928, p. 6

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[1] Religion Only Cure for Nation's Ills.
Boston Herald, October 21, 1928

[2] Memorial Sunday, August 1928, p. 146

[3] Boston Post, June 16, 1929, p. 6

one approval and the religious quickening that he needs for the other.

It must be clear that these problems are fundamentally religious and that they will never be rightly settled on any other basis. This is freely and generally admitted by statesmen, econpmists and educators. It seems evident that the solution can best be brought about by the combination of the principles of Christianity with the best that the schools and society have to offer.

The following from the pen of J. Elmer Morgan, Editor of the Journal of the National Education Association, reveals the attitude of the school world in their recognition of the necessity for religion to have its rightful place in the program of character building, and indicates a fine spirit of cooperation.

"Let us pay tribute also to the church. The race needs religion. It needs prophets and makers of ideals. It needs meditation. It needs seekers after spiritual truth. The greatest scientists have found their faith deepened as their microscopes become more powerful and their telescopes reached farther and farther out into the starry universe. Each discovery leads to new mysteries, and reverence grows as curiosity carries man further in his search for the eternal. Character culture cannot leave God and the Church out. Let us magnify our churches."

"The final forces in human society are always the spiritual forces." With this significant and meaningful sentence Dean Charles R. Brown opened the first series of the Washington Gladden Lectures. Continuing Dean Brown described the fall of the Central Powers in these words: "The civilization of Central Europe did not go to smash in the summer of 1914, and in those fateful years which followed, for lack of brains..... The civilization of that fair and promising section of the earth went

to smash for lack of character." Dean W. S. Athearn in opening the second series of these Lectures endeavored to show that these needed great spiritual concepts are not being effectually taught to the present generation. "With indisputable evidences", he said, "of the rapid growth of spiritual illiteracy in our own land, and with humiliating reminders of a moral letdown among the masses, as well as in the high places in our national life, it is high time that our fair land be warned lest it, too, "go to smash for lack of character."[1] Democracies cannot hope to endure unless the virtues of their citizens are undergirded with fine ethical qualities.

Public school education is rich in moral motivation and is stressing the value and need of it more and more. But this type of motivation is not sufficient to produce the kind of behavior the world needs today. There is a higher type of motivation, the religious. We should not be content with the good when there is a better and a best. Such motivation in addition to relating the child to ideals, relates it to the Supreme Being as the embodiment of the highest ideals and the life that is perfect. History bears out the fact that the great leaders were religiously motivated. Man is so constructed that unless he is tied up closely with his Maker he does not live up to the best that is in him. The Christian virtues upon which the highest code of morality is based must be acquired in childhood and strengthened during the period of youth if righteous men and women are to be developed.

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[1] Athearn, W. S. Character Building in a Democracy, p.VII

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can America safely leave religion out of the life and education of her children? Justice James C. Crospey of New York speaking out of his own experience says 'a dozen years on the bench have shown me that our boys can be saved only by religion.' Does it mean anything when statistics tell us that 90% of our Juvenile Court cases have never been in Sunday Schools or religious schools of any creed?[1]

Education and religion belong together. They have in the deepest and truest sense a common end. Education is a unified process. The laws of the mind necessitate the close correlation of the secular and the religious. Dr.Luther A. Weigle, of Yale University, convincingly states it thus:

> Education remains defective and falls short of its full end if it fails to beget the loyalty to eternal principles, the good will, the creative responsibility which enters into the making of moral character; and moral character is most surely established only when it is undergirded and sustained by a faith that the constitution of the universe is moral, and that moral values are therefore eternal." [2]

This does not imply that the schools should teach religion. Under our form of government this is impossible. A plan for making intelligence and godliness co-extensive is presented in Chapter Nine.

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[1] Report of First National Conference on Character Education.

[2] Religious and Secular Education
American Tract Society, New York City.

CHARACTER EDUCATION THROUGH THE REGULAR SCHOOL SUBJECTS

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The public school curriculum is rich in latent possibilities for character training. Each subject in the elementary school has contributions to make toward character development. We shall note a few such implications.[1]

No subject offers a better chance to practice and thereby develop good character traits under conditions which closely approximate real life than does physical training. To cooperate willingly and generously, to win honorably, to lose graciously, in a word, to 'play the game' will have an ennobling influence on the young growing lives. The school is missing a great opportunity if it is not making the physical education program function in a large way in the development of sound character.

Even so non-moral a subject as arithmetic has great adaptive values along moral lines. The ideal accuracy of its statements and the absolute universality with which its laws may be applied tend unconsciously to cultivate reverence for truth and appreciation of the unity of law.

Lessons in the biological and physical sciences, as well as in nature study, will reveal to the pupil the inevitableness of natural law. Such studies should develop in the child;

1 An altruistic spirit and a desire to prevent the use of scientific knowledge for the injury of the race, and to increase the use of the benefits therefrom for the service, improvement, and beautification of all the situations and exper-

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[1] Fourth Year Book, Department of Superintendence. The Nation at Work on the Public School Curriculum.

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1 Fourth Year Book, Department of Superintendence, The Nation at Work on the Public School Curriculum.

iences of life.

2 An open mind,for while they learn that the theories of today may become the laws of to-morrow, yet on the other hand they may need to be discarded for more tenable ones as the discovery of truth proceeds.

3 Reverence. A knowledge of the marvelous adaptations of nature to the life of man and then of man's ability to adapt himself to his environment through changing both the environment and his own ways of living; and discovering that there is a limit to man's ability to understand life and all its implications he should develop reverence for the Unseen Power that is over and within all. While science explains how things seem to happen, it does not answer the mighty question, How did they begin to happen?

Perhaps no subject offers greater opportunities in the contributions made to character building than those included in the social sciences. The History teacher, with interpretative skill, can,through suggestion and question,elicit the moral significance of each historical event in the furthering of the progress of the world. But that is not all. He can relate these historical events to the moral situations and obligations in which we all must participate. He can lead pupils to see that the sturdy integrity possessed by the American pioneer (a) would take him to the polls on election day, (b) would deter him in traffic from ignoring the rights of pedestrians and thus make unnecessary the service of a "speed cop", (c) would lead him as a public official to guard and work for the public welfare, (d) would make of him a public servant who would scorn to betray the interests of the people by petty graft, bribe taking, or speculation, and (e) would cause him to cooperate in efforts to advance the material, educational, aesthetic, and religious well-being of the community.

History shows the moral law in action,for example;

"The steady advance of Rome while resting on an heroic type of manhood and womanhood, the rapid disintegration of her empire with the rotting of personal character; the persistence of tiny, freedom-loving Switzerland in the lap of the empires of Europe; the flowering of English literature with the unifying of English sentiment and patriotism in the days of Elizabeth; the springing of America from the devotion of a few small groups of earnest men and women; surely we need not moralize about these facts to give them an ethical value." 1

James Anthony Froude, in his essay of "History as a Science," asks the question; What, then is the use of History and what are its lessons? His answer follows:

"It is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. Injustice and falsehood may be long-lived but doomsday comes at last to them, in French revolutions and other terrible ways. One lesson and only one History may be said to repeat with distinctness, namely, that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked." 2

Our youth need to realize that the issues of great moral andsocial battles of life are not determined by advantage in position and equipment. Rather they are decided by loyalty to high ideals, undaunted courage, steadiness of purpose, and an unflinching devotion to tasks that seem impossible. The pages of the world's biography are packed with thestories of great achievements when such achievement seemed out of question. Michael Angelo may be thought of as a man of genius, as he undoubtedly was, but it was hard work and wise direction of his energies that made him develop his talents and so become a master

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1 Griggs, E. H., Moral Education, p. 226

2 Carver, T. N., Essays in Social Justice, p. 23

of sculpture, of architecture, and of painting.

There is evidence that a new national heroism is developing throughout the world and that present day youth is measuring true achievement by the yardstick of new and higher standards. No longer is the glory that was Napoleon's of high rank in their estimation. Only a short time ago the school children of the world in making up a list of humanity's ten greatest men gave the place of highest honor to Pasteur who gave his life not only to his fellowmen but also to the dumb beasts of the field. The name of Napoleon was not even mentioned in this particular grouping of the world's greatest. This is a great boon for peace and for international righteousness when national greatness is conceived in terms of service and not in terms of exploitation. When our youth aspire to be Livingstones, Dantes, and Emersons rather than Bismarcks, Hannibals and Napoleons, we may with great hope face the future, for in truth the children are the hope of the future.

The preceding paragraphs give a suggestion of the wonderful resources and latent, rich material for character training provided by our school subjects. However there is evidence that in many cases these materials are not being utilized to the full. Professor John J. Mahoney, Boston University, School of Education,[1] has recently made a careful study of some three hundred Elementary History Courses, all of recent date and representative of communities, large and small, the country over. In two

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[1] Journal of Educational Method, June 1926
Straight Thinking in Supervision. p. 417

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hundred-seventy-five of these courses the method and content give little evidence that the teachers are supposed to teach History for any other purpose than that of imparting information and covering certain ground; and this despite the fact that in many cases the aims convey a very different intention. Twenty-five of them showed outstanding attempt to improve school room procedure. As Mr. Mahoney says; 'the expected outcomes in terms of understandings, appreciations, attitudes and ideals would seem to be far from being realized. Thus, in too many instances we think, or say, we're doing one thing when in reality we're doing something quite different.'

Moral training should,however, permeate the whole of the school life. Much of the best moral nurture comes unconsciously and one need be cautious lest he go too far in making the student aware of the ethical implications of what he is studying. Whenever difficult situations arise naturally in the course of the school day they must be met with all the tact, wise thinking and judgment that teacher and pupil can command. When pupils have to wrangle with the exigencies that arise in overcoming some difficulty or in solving some problem of social adjustment, they are thereby acquiring moral ruggedness. The child must be confronted with live situations rather than mere ethical precepts and then the virtues will largely take care of themselves. "There is hardly any limit to the acumen and refinement of thought children can command when they face a real

situation. There is hardly any thinking to which they can be driven when forced up against an artificial situation."[1]

The school program in its entirety must be a character building enterprise. Before this will become possible teachers and builders of our educational programs must "do a great amount of shoveling out from the school curriculum morally irrelevant and objectionable occupations and gain skill in reaching out and bringing in those materials and appliances that will enrich the school program, temper its quality, and point everything that is done in the direction of the true objectives."[2] Thus shall we find that the kingdom of moral values is within the minds, hearts, and muscles of our youth. Character education is primarily a matter of thinking, feeling and doing, with the emphasis on doing. It involves the development of the intellectual, emotional and volitional aspects of the child's nature. Two theories have largely dominated our current practices.[3] One which tries direct teaching of morals through precept andstory, the other which tries to secure repetition of right responses to typical situations until right response becomes habitual. There is needed a third approach, that of interpreting daily life in such a way as to arouse right purposes. The individual of today is not living in fixed situations, but rather in a shifting world which calls

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1 Starbuck, E. D. Fundamentals of Character Education School and Society, July 26, 1924 p.97

2 Ibid.

3 Courtis, S. A. School and Society, September 10,1927 p. 322

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[1] Sterbuck, E. D. Fundamentals of Character Education School and Society, July 26, 1924 p.97

[2] Ibid.

[3] Courtis, S. A. School and Society, September 10,1927 p. 321

for independence and efficiency of thought and action.

Dr. William H. Kilpatrick says that character, which is the habit aspect of conduct, is primarily concerned with these steps; (a) Does the child see what to do and why? (b) Can he do it?, (c) Will he do it? and with their corresponding constituents: Is Character growing and is it integrated?[1]

Activities in which a child finds it necessary to choose between right and wrong are most effective in moral training. Moral character secures its results by foresight of what the results will be. Judgment, through a sense of relative values, is the selective, discriminating directive principle of character. Therefore moral training must afford occasions for making and testing judgments. However the effectiveness of an activity program depends greatly upon the teacher. While some teaching situations may aim to secure character outcomes as focal learnings, all teaching situations should seek to secure such outcomes as concomitant learnings. Often times the latter are most undesirable. For instance, if a child is led into activities too difficult for him, or is given a task beyond his capacity; the weak pupil is liable to resort to subterfuge. Likewise if the activities do not challenge the thought and effort of the child he may become over-confident or lazy, and may utilize his spare time in ways not profitable or worse. In all the activities of the child it is quite essential that

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he find satisfaction in right achievement and dissatisfaction in wrong doing.

It is to be expected that "progressive" educators would lay greater stress upon atmosphere than upon specific teaching of righteousness. Spirit means more than system and method, personality of the teacher more than practice, and a happy atmosphere is a far more potent force in establishing right conduct than any number of rules and regulations.

Another element in the character training of "progressive" educators is their emphasis upon social situations. Effort is made to avoid teaching habits apart from the social situations that gave rise to their formation.

This is in line with the clearest thinkers in religious education. Hartshorne, in dealing with worship and character,[1] says: "The great problem in the formation of character is not how to cultivate certain specific qualities, such as courage, nor certain specific habits, such as honesty; but how to make all one's acts in life the expression of some self-chosen purpose to which all else is subordinate. The essence of character is the organization of purposes and plans."

One of the greatest points of excellence in the "progressive" technique of character growth is the emphasis placed upon motivation. Psychology has revealed to us that "our in-

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[1] Manual for Training in Worship, Scribner, 1926 p. 1

tellect is a mere speck afloat on a sea of feeling,"[1] Professor Briggs has brought forward in his recent study on the curriculum[2] what he calls "emotionalized attitudes" as the chief determinants of response. "Hitherto," he says, "the formal curriculum has been wholly, or almost wholly, composed of intellectual elements; but life is wholly, or almost wholly, colored by emotions."

The important aspects of education, according to F. D. Slutz, Director of the Moraine Park School of Dayton, Ohio, are spiritual and should be stressed by educators. He comments upon the following as having significant values in the educational process:

1 Recognition that thereis no authority except truth.
2 Annihilation of distances.
3 Domination of men by machinery.
4 Crowd rule.
5 Excessive strain.
6 Spiritual hunger.

Mr. Slutz declares that the foregoing conditions can be met by such procedure as:

1 Teaching boys and girls how to distinguish between theory and truth.
2 Acquainting them thoroughly with the other nations of the world.
3 Giving plenty of music and art to make amends for the domination of the machine.

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[1] Briggs, Curriculum Problems, p. 51

[2] Ibid, Chapter 2

4 Encouraging individuality and initiative rather than conformity.
5 Redeeming physical education from the curse of special athletics.
6 Teaching the great spiritual truths.

Professor F. G. Bonser, of Teachers College, in speaking on "Character Education as a Curriculum Problem",[1] says that one reason why the usual curricula are deficient in providing adequately for character growth is the fact that they represent work made up almost wholly of 'words and books, books and words'. Children are enveloped in a smoke screen of verbiage and rhetoric which pretty well conceal the realities and meanings of every day life. Another reason is thatmuch of the reading and discussion about great and noble characters is often so far beyond the experience possible for the learners that it has little meaning or significance as applied to their own present interests and activities. Professor Bonser stresses, as do others, the necessity of eliminating much now found in our school program and then greatly enriching the curricula in terms of practical, creative, exploratory and social activities to give opportunity for the development of the character traits of the greatest value in life. The golden thread of character education should permeate every activity of the child's life.

Our schools have largely aimed to prepare children for their work. A family scattered for work is not so widely separated as when it is scattered for leisure. As yet the school

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[1] First National Conference on Character Education in the Schools

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has done but little to contribute to a wiser and more wholesome use of one's leisure time. It is recognized, however, as one of the major educational objectives (see page 6) and because of the seriousness of the problem in these modern days with an increasing amount of leisure, and the multiplied inducements, many of which are demoralizing to young life, the school should strive to contribute no less to training children for higher forms of leisure than for more effective work. Greater emphasis upon music, literature, art, games, and a variety of social activities will stimulate and develop on the part of children a taste for such higher forms of leisure, in place of the more exciting and too generally injurious public streets, playhouses, clubs, pool room and the like.[1]

The late President Eliot[2] pointed out how the idea of the cultured man has undergone substantial changes in the last century. Formerly the educated gentleman of leisure was regarded as one of refinement and culture; now the man of manual skill and business efficiency is admitted to this class. While this is a favorable change yet it must be looked upon with caution. There is danger that we regard the efficient man of affairs as cultured without reference to his mode of spending his leisure time. "Culture means that a man has a mind furnished with many things beyond the matters which concern his livelihood; that he has breadth of view, knowledge of the

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1 Meriam, J. L., Child Life and the Curriculum, p. 273

2 Munroe, J. P., New Demands in Education, p. 130

world, skill in dealing with men, ability to foresee and intelligence to grapple with the complex problems which meet one every day."

A splendid survey and summarization of what our schools throughout the country are attempting comes to us as the result of the diligent efforts of the Committee on Character Education, of the N. E. A. of which H. B. Wilson, Superintendent of the Schools of Berkely, California, is Chairman. We cull from this Report[1] the following significant and interesting data:

Character Training is the public school's greatest and most difficult accomplishment. The moral situation of today is making the problem of character education more pressing than formerly. Commercialized enterprise has not been slow to capitalize to the full the control over nature resulting from scientific discovery. We would not delay civilization one decade but all these inventions that contribute to our convenience, and especially to our pleasure, have created a new world full of peril to the young. "The telephone makes contacts in the breadth of a moment; the automobile breaks home contacts with equal speed; the radio brings jazz into the home and the motion pictures visualize vice.Literature is too narrowly occupied with the exploitation of sex emotion and problems.....drama and the dance are no better, they are too monotonously artificial, too devoid of beauty and real meaning. The

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[1] Fourth Year Book, Department of Superintendence, 1926 p. 379

eight hour law brings to millions an amount of leisure never known before. Coincident with leisure comes the wealth of the world..... Leisure and wealth, what yoke fellows for world progress! But leisure and wealth for those who do not know how to spend either wisely; what yoke fellows for dissipation."[1]

This Committee did not seek to produce a course of study in character education; but to bring together evidence of the best current practices in particular schools, Nearly three hundred were surveyed, eighty-one per cent responding to the questionairre sent, thus indicating the general interest in the subject. After working over a wealth of material the Committee made the following comments:

1 Throughout the country there is evidence that the schools are, according to their best light, promoting character development in children though in many cases the efforts are seemingly feverish, anxious, and even frantic in character.

2 It is impossible to discover any body of settled convictions as to the esperiences and subject matter which should be productive in large measure of character results.

3 There is little evidence of carefully thought out, well-tested techniques of procedure which may be employed in securing character outcomes.

4 The best results in character education are being secured in the class room through the relationship existing between children, and between children and teacher, through the procedure employed in the educative process.

5 Very high value in character training should be assigned to the opportunities provided students to participate in the activities of the school, and in assuming responsibility for the improvement of the school as a place of living and working.

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[1] Fourth Year Book, Department of Superintendence, p. 380 The Nation at Work on the Public School Curriculum.

The Committee made the following suggestions for improving the character education efforts of the public schools:

1 Great need of teachers and supervisors throughout the country studying the best things now going on to promote character growth.

2 This program of study and understanding shouldinclude the parents also. They have a large share of responsibility in the matter; and ways of enabling them to understand what it is and how they may carry it satisfactorily must be worked out cooperatively between the school and home.

3 The great need is for extended, well-controlled, scientific investigations in the field of character, with the object of determining its elements and of finding materials, experiences and procedures which may confidently be expected to promote character improvement.

4 A study of the programs of the N.E.A. shows that some attention has been given this subject in almost every program since 1860. For nearly ten years the Association has had a special Committee on Character Education.

20% of theschool systems reporting use special character education materials; such as various codes and plans, special courses of study, or rating devices.

205 report definite organization for character education in the form of programmed periods, while 65% report some use of the opening exercise period for such purposes. Many schools reported special periods each week devoted to character training and included Bible Study, Week Day Religious Instruction, assemblies and club activities.

Over 35% of the references to certain subjects were to History, Civics and Americanization, thus indicating that character education is largely thought of as concerned with social relations.

Indirect and direct methods of character education are about equally stressed. The greatest unanimity of opinion is

found in the recommendation that provision should be made for the actual practice of ethical, moral and social ideals in life situations. Socialized methods of instruction, proper supervision of all pupil activities and relations, the development of adequate ideals, and the organization of the school and the class for purposes of character education received much emphasis.

The influence of the teacher through proper example, character and attitude is named most frequently as the chief determinant in the development of good character in pupils. The life of the school as a whole with its relationships, organizations, standards, spirit and atmosphere rank next in order of frequency of mention. Relations between pupils and teacher have the third place, while pupil relationships rank fourth.

A great variety in the type of activities seems to indicate that character outcomes are being sought in practically all school activities. The tendency seems to be to associate definite character outcomes with definite types of activities. Loyalty, for example, is undoubtedly more readily developed in such activities as athletics and in club and team groups; while industry is perhaps more easily developed in activities involving individual pupil responsibilities. The results of character education would probably be greatly improved and the desired outcomes more direct if for each desired outcome we could discover those pupil activities in which the outcome most naturally and readily develops.

SPECIAL COURSES, PLANS AND CODES FOR CHARACTER EDUCATION

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In the last decade and especially during the last five years, the embodiment of character training aims and methods in definite courses and plans has been little short of amazing. The outstanding characteristics of some of these plans will be presented through brief excerpts and descriptive notes.

Great impetus was given the movement toward real character education by the so-called Donor's Prize of $20,000 offered for the best public school method for character education. This contest of 1919 resulted in a victory for the Iowa Plan.[1] This Plan does not propose a new task or burden to be imposed upon the already heavy courses of study. It leaves the school activities intact. But it is proposed to enrich these courses by giving them such temper and content as will bend them in the direction of character training. The Plan states the fundamental principles underlying character development with a brief explanatory paragraph under each principle, an analysis of the goal, the organization and control of the school to the end that character be developed and some way of preserving, directing and exercising the entire integrity of the child.This is followed by methods and materials fitted to the child's needs and suggestions made of projects and problems for enriching the character training

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curriculum. The point of view is expressed thus:

"'The moral curriculum must busy itself with problems, projects, and actual situations rather than with virtues. The latter will take care of themselves if children learn to live well together, meeting situations as they arise in the midst of worth while occupations. It will have to be acknowledged that definite, conscious attempts to nurture the virtues becomes more or less artificial. The normal impulses must be implanted in the muscles of children rather than pass smoothly across their lips. When mouthed they become trite; when constantly reiterated they lose their freshness; when rubbed into the surface of consciousness they cause irritation."

Thus it is fundamental in the Iowa Plan that learning to act morally by experience has the primary place in character education. The plan shows how the entire curriculum can move progressively with cumulative influence towards each of the character objectives. Plans for measuring progress and attainments in character growth are furnished. A self-measuring scale for pupils is worked out, and the normal training which would prepare teachers for this work is outlined and also the cooperation needed from the various agencies in the community.

The Goal, the sort of person at whom the school aims, is:

"A person with powers proportionately developed, with mental discrimination, aesthetic appreciation, and moral determination; one aware of his social relationships and happily active in the discharge of all his obligations; one capable of leisure, loving Nature, revering human beings, their aspirations and achievements; one observant of facts, respectful of law and order, devoted to truth and justice; one who while loyal to the best traditions of his people dreams and works toward better things and one in whom is the allure of the ideal, and whose life will not be faithless thereto."[1]

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Boston Schools, in cooperation with a large number of teachers, prepared the course. The framework is Hutchin's Children's Code of Morals. The reasons given for using the code are; (1) It is known throughout the United States and has been accepted as a moral code, and (2) the laws of the code, plus the law of loyalty added by the committee, include all the fundamental virtues and expresses them in convenient form for teaching. The Course of Study, with ample suggestions and reference materials, is further supplemented with an inspirational monthly magazine, prepared by the teachers, bringing the character training objectives to the attention of the teachers by indicating the best work that is being done in carrying out these objectives. The method is largely indirect. Fifteen minutes are spent at the opening of each day, an inspiration for the day's work, and during the rest of the day such additional treatment as flows naturally out of the subject matter and out of the socialized life of the school. Literature and Biography are much used, with the placing of emphasis upon the character values in the lives of the men and women whose names are connected with the subject matter studied, and upon deed or qualities that will help toward the admiration of right ideals and the desire for noble achievement.

In Buffalo they have a definite course entitled: Character Building. It presents practical and timely suggestions under each of these headings; (a) The Principal's responsibility in

in character education; the teacher's responsibility in the moral training of children; character training in the Kindergarten; the relation of music, visual education, play and athletics to character training; and character growth through the school assemblies, the Boy Scouts of America, etc.

Elgin, Illinois, schools use a key word for character training each day. Morals on Monday; Manners on Tuesday; Respect for Property on Wednesday; Safety on Thursday; and Thrift and Patriotism on Friday. Fifteen minutes is devoted each morning for the presentation in grades I toVIII inclusive. Upon entering the building the pupil is confronted with a placard, suspended in the corridor, upon which is the key word for the day; such as 'honesty', 'gentleness', etc. The same key word also appears on the blackboard of each school room that day, with sometimes an accompanying outline to help the child think out its meaning and application. Various methods are used in developing the plan; class discussion, led by teacher or pupil, chain questions, reports on specially assigned topics, debates in upper grades, composition work, dramatizations, clippings on bulletin board and the use of four-minute speakers.

Newark, New Jersey, presents character education topics by months to all pupils from Kindergarten through the ninth grade. The topics are the same for each grade but the stories, songs, poems and games for developing the topic are graded. The

topics are:

September, Industry and Good Workmanship
October, Cooperation
November, Duty and Service
December, Reverence and Respect
January, Truthfulness and Honesty
February, Loyalty and Patriotism
March, Courage and Reliance
April, Kindness
May, Sportmanship
June, Self-control

The Delaware State Committee on Character Education has adopted resolutions recommending class-room clubs to be known as Uncle Sam's Boys and Girls, to take part in the management and discipline of the class room and to work toward good citizenship in State and Nation. The following are incorporated in the Committee's resolutions:[1]

1 That the objectives of education in a republic are; the transmission of knowledge from generation to generation; the development of abilities and scholarship; the maturing of character according to wise standards based on human experience.

2 That the use of public money for public school education entitles the general public to a good citizenship product from the public schools, not merely intellectual development.

3 That the sanctions for character education in public schools be the Constitution of the Nation and that of each State, and especially the common standards of good conduct which are sanctioned by human experience.

4 That the religious sanctions for conduct and character be taught the children and made effective by the churches.

5 That character education be considered as permeating all subjects and appropriate at any time.

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[1] School and Society, September 6, 1924 , p. 305

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[1] School and Society, September 6, 1924 , p. 308

Schools should be planned is the school as a whole.

7 That Normal School Training should include preparation for character education work.

The above are but a few of the many State and City plans for Character Training that are now in operation. It has been impossible to get objective data as to the results accruing from the use of any particular plan. Such results must await a longer use of the plans in most instances, and in all, the development of more usable, reliable tests and measurements in character evaluations.

The Children's Morality Code,[1] developed in 1917, by W. J. Hutchins, is the basis for a number of the plans now in use. It centers around Ten Laws based on Health, Self-control, Self-reliance, Reliability, Clean Play, Duty, Good Workmanship, Team Work and Kindness. An edition of 1927 is a revision and expansion of the original and one new Law, that of Loyalty, has been added.

The "Five Point" Plan for Character Education[2] is presented for study, criticism and advise, for revision and evolvement. It is outlined briefly thus:

Twenty per cent	1	Classroom Organization (moral leadership)
Ten per cent	2	Children's Morality Code (wisdom)
Thirty per cent	3	Character Projects (habits) (guidance)
Thirty per cent	4	Character Motives and Personal Influence
Ten per cent	5	Character Charts and School Records (knowledge of results)

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[1] National Capital Press, Washington, D.C.

[2] Character Education Institution, Washington, D.C.

CHARACTER EDUCATION ORGANIZATIONS

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There are numerous and varied organizations not a part of the public school; yet so closely allied thereto in many instances that we shall mention a few of them.

The Junior Red Cross must be recognized as a character builder because of its call to service. The international correspondence work of the organization in developing world friendships and good will is contributing in no small way to a more desirable type of citizen for the future.

Another one is known as the Knighthood of Youth.[1] It capitalizes the interest of children in the old time knights, their bravery, chivalry and high ideals and substitutes the quest of a fine character for the Holy Grail of literature. The plan calls for self-checking on various traits, and worthwhile activities and advancement; and different titles, such as Aide, Herald, Esquire, and so forth are indicative of the pupil's progress. Correlation is made with Art, Literature, Dramatization and Civics. A very important feature is to bring about closer personal relationships between parents and children in all matters pertaining to character growth. The plan may be used by a single child, under the direction of parent or teacher, though its best results are likely to be secured when a group of children are pursuing the quest to-

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[1] National Child Welfare Association, Inc.
70 Fifth Ave., New York City.

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gether. It does not duplicate or take the place of Boy Scouts, Camp Firs Girls or other organizations, as it is planned for children too young to enter these. The program is based on four assumptions:

1 Fine character, like bodily strength, can be acquired only by regular, daily exercise.

2 Any exercise is most effective and most likely to be kept up if it is interesting.

3 Daily performance fixes right habits.

4 Every child needs definite ideals and visible reminders and results to aid and encourage him.

The Knighthood of Youth is received enthusiastically by children from seven to twelve years of age. 59,000 children, mainly in the elementary schools, have started on this quest of character since the material was made available ten years ago. The program is flexible and readily adaptable to the needs of any school or locality.

T. W. Galloway, one of the Directors of the American Social Hygiene Association, tells of A New Venture in Character Education in the Home and Community.[1] In a tentative and experimental way this Association is introducing into a score or more of communities in America, at their request, the community idea and program for improving the sex-social interest, appreciation, knowledge and atmosphere of the community. The plan is to get large numbers of representative adult leaders to study intensively the problems and methods of sex-character training of the

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[1] Religious Education, June 1923

young; to focus attention upon the home as the primary sex-social institution; for inciting and aiding parents both to exemplify the sex relation at its best and to fit themselves to build up the child by habit no less than by interpretation, into the spirit of it; and for inspiring all the special community agencies, including the church, to reinforce this work of the home by assuming their part in the training of both the adults and the young. Factors so potent as that of sex and reproduction impulses in developing the human race and in the organization and spirit of it are necessarily potent in the nurture of the character and spirit of each new individual.

It is of more than passing interest and significance that there was held the past winter, in New York City, the First National Conference on Character Education in Schools. This was arranged by the National Child Welfare Association in cooperation with Teachers College. The sessions were open to all who are interested in character education and were attended by more than a thousand, coming from all parts of the country. The report of this conference will soon be published.[1]

Of even greater significance and more far-reaching in its possible influence is the action of the World Federation of Education Associations which met in Toronto, Canada, in August, 1927. There were in attendance 8000 delegates from all parts of

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[1] Ginn & Company.
First National Conference on Character Education in the Schools.

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the world. A Department or Commission of the World Federation was organized to be known as the Commission on Character, Moral and Religious Education. Dean W. S. Athearn, of the School of Religious Education and Social Service of Boston University, was made Chairman. During the year he will study conditions in many of the leading countries and in the summer of 1929 when the World Federation meets in Geneva, Switzerland, he will present a suggestive plan for the character education of the children and youth of all the schools of all the world.

Other organizations are those carrying on research work in the field of character education. Perhaps the two outstanding ones are in connection with Teachers College and the University of Iowa.The former has under way in its Institute of Educational Research extensive thorough-going researches for the purpose of determining how the child develops morally and what methods best further this development. This work has been largely from the point of view and by the methods of psychology. The work is liberally financed by the Institute of Social and Religious Research.

Notable work is also being done in the field at the University of Iowa through its Research Station in Character Education and its Child Welfare Station, both supported in large measure by legislative appropriations, but with assistance from private sources. This Station is preparing a Guide to Literature for Character Training. Recent information is to the effect

that Volume I, Fairy Tale, Myth and Legend, is now off the press,[1] and Volume II of the series, Fiction for Children, is well under way. These literary references are classified according to school grades, kinds of material, and life situations to which they apply and according to their degree of excellence. This project differs from others in that (a) it is more inclusive--world wide in the sources from which it draws; (b) it is more objective--each item evaluated accordto a graduated scaleas to literary excellence, educational fitness, and character value; (c) it is more critical--each entry must be approved independently by three trained critics.

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[1] The MacMillan Company
A Guide to Literature for Character Training:
By Edwin D. Starbuck, University of Iowa, and others.

WEEKDAY SCHOOLS OF RELIGION

SUNDAY SCHOOLS OF RELIGION

WEEKDAY SCHOOLS OF RELIGION

The world crisis through which we are passing indicates in a practical way the wisdom of modern leaders in general education in placing the major emphasis upon conduct, not only in terms of skill but also in terms of morals. A similar shifting of emphasis in religious education from creed to deed, and the breaking down of the sharp distinction between the secular and the religious, has removed the wide gulf that formerly separated these two groups of educators and their respective tasks.

A fundamental problem in education, growing out of these changed conditions, is the need for unifying the thought processes and the conduct aims of the pupils received from the teachers of these two types of schools. There is a common goal, namely the cultivation of worthy citizenship. The public schools emphasize citizenship in a democracy, and the Church Schools, citizenship in a democracy that is Christian. For the accomplishment of so important a task it is self-evident that thetwo groups of educators should work in the closest and most effective cooperation.

C. A. Hauser[1] has made a study of public school curriculum material and finds that it contains broad and deep foundations upon which religion can further build. In many cases no little amount of material of an actually religious nature is included,

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[1] Latent Religious Resources in Public School Education Heidelberg Press, Philadelphia. 1925

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while the moral note is so often struck as to make plain that it is one of the chief objectives of the entire educational plan. But in the very nature of the case the religious element must be too limited for the thought, feelings and volitional life of the child to be adequately impressed thereby. Hence it is necessary that the Church School must step in, lay hold of the thought processes set in motion by the public school, and motivate the instruction given with idealism which springs from a consciousness of a filial relationship to the Heavenly Father. Both church and state would be helped by such a plan of cooperation, individually and independently carried on side by side in the two institutions.

The church would gain by increasing the resources from which to draw its educational material. The state would profit if the child were sent from the public school with religious zeal added to its ordinary interest in the school studies. In addition to the usual appeal made to patriotism and good citizenship, there would be added the desire to please God and obey His laws.[1]

After the conflict was over which, once and for all, separated the Church and State in this country, there was a gentleman's agreement entered into informally by which the State should take care of so-called secular education, while the Church was to be responsible for the religious training. The

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[1] Hauser, C. A. Latent Religious Resources in Public School Education. Foreword.

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public school has nobly fulfilled its agreement. Not so the Church; perhaps because of the insurmountable barriers in the way. To-day, however,the Church believes she can fulfill her part of the contract.

There was a time when the church had all of the school time of the child. Now the tables are turned and the public school has it all. Both situations are indefensible. Religious Education has a just claim to some of the child's time. This should be restored to the church as soon as the latter gives evidence of being prepared to use it advantageously.

Protestantism's plan for the solution of this problem has been successfully tried out by J. Q. Miller, for several years, Superintendent of the Cleveland System.[1] The Week Day School of Religion, according to which a part of the educational time of the child during the week is set aside for religious training, is the plan proposed and now being used successfully in many places. Experimental work in thousands of centers has been done. There is conclusive proof of the validity of the Church's claim that cooperative inter-denominational religious education can be presented on the highest level of educational efficiency. Concerning supernatural religion men differ and divide; but natural religion lives in every human heart. It is evidenced in that moral guide we call

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conscience, which whether crude or cultivated, is the essence of every system of morals because it is a part of the mind of every man.

The Week Day School makes possible the combining of the forces of the state, the home and the church for the complete education of the child. Character results that are evidenced by improved conduct and behavior in the home, the church, the school and on the playground are recognized by parents, teachers, ministers and pupils. In many cases disciplinary problems not yet satisfactorily solved by the home or the school have been solved by the Week Day School of Religion.

17% of the pupils enrolled in the Cleveland Week Day Schools of Religion come from homes having no religious affiliations. Thus in this regard these schools are making a basic contribution to that portion of the population that presents the greatest menace to society. Statistics show that the major number of the criminal class is recruited from persons who lack religious education. (see page 26)

Mr. Miller declares that the religious education of boys and girls is the most fundamental problem in the United States today. It will not be solved, he says, until Protestant, Catholic and Jew cease to quarrel with each other and unite to combat "the real enemy of us all, the most insidious foe of American institutions, the irreligion of the day"[1], which

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[1] Religie, Number 4. Religious and Secular Education, p.15
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attempts to make pagans and atheists of our children.

This situation is fraught with danger. The omission of religion from the program of public education inevitably conveys a negative impression. Naturally religion is discredited in their minds. They will conclude that religion is negligible, or unimportant, or irrelevant to the real business of living. Now the principle of religious freedom which insures the separation of church and state is prized by all. It is a guarantee of our liberties. But it must not be so construed as to render the state a fosterer of non-religion or atheism. The public school child sees himself one of a vast army which is passing through the school to be made ready for the duties of citizenship. He sees that the state has made costly provision for this training; spacious buildings, capable teachers, and all the equipment for thorough and rapid instruction.

Thus he realizes that the state is much concerned as to his intellectual culture; but is almost wholly indifferent to his religious needs and growth. The state is resolved that he shall know the rules of Grammar and Arithmetic but shows no concern as to whether he believes in God or knows and tries to follow the Ten Commandments. Does this not mean denying the value of religious truth in the sphere of citizenship, thus to disparage it in comparison with other branches of knowledge; to deny that the state itself has any relation to God, since the

citizen seemingly needs no knowledge of God in order to be able to discharge his duties as a citizen? Is this less than a lesson in political atheism?

This danger is greater today than ever before because the public schools are greater than ever before. Our schools now take on the dimensions of life itself. They provide for the education of youth in practically every other sound human interest except religion. Today when the work of the schools is more and more directed toward the development of character, the omission of religion from the curriculum cannot but suggest that religion has no real bearing upon character attainment.[1]

Not infrequently the specific content of public school texts, unless supplemented by religious interpretation, gives a false view of the world. An inquiry in the form of a research report, submitted by the Principal of the Melrose, Massachusetts, Junior High School of Religion, into the content of certain High School texts and their bearing upon the content of religious education reveals the following:[2]

"A certain History text, "Modern Progress", has a total of 667 pages. 11.8%,or 79.16 pages in all, is religious material. What is the bearing of this text upon the High School of Religion? Since the theory of history which is maintained by this text is so dominantly economic, the curriculum of the School of Religion should provide for the spiritual interpretation of history in which the purpose to show the hand of God moving in the affairs of men and ultimately guiding toward higher and better things, will be definitely pointed out. The fact that this

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1 Weigle, Luther A. Religious and Secular Education, p. 9 American Tract Society, New York City.

2 Miller, J. Q., Tenth Anniversary Bulletin Boston University, School of Religious Education.

text attempts to give explanation in terms of cosmology makes it necessary to the School of Religion to introduce material which will give adequate explanation of the universe as coming from the hand of a personal God, by whom all things are created, and to whom all men are related in terms of personality.

A text in Economics, "American Economic Life", in its civic and social aspects requires specific supplementation from the Christian point of view. This text views social progress as economic or industrial development, thus tends to minimize personal character values which are prerequisite to the ~~to the~~ ultimate progress of a community or a nation. Thus the School of Religion needs to provide collateral readings which will show the contribution which Religion, Education, and the personal character of individual leadership have made to the national progress of our country.

The idea that the machinery, which man has made, is greater than himself tends to dwarf self-respect. The School of Religion needs to point out the fact that man is the child of God, receiving from Him his endowment of intelligence and creative genius which has enabled him to invent the machinery over which he is himself the master, and by which he may achieve society's betterment.

Other studies in the fields of botany, social science, and Literature are indicative of the same situations, thus emphasizing the necessity of supplementation by means of religious education in such a way as to give an adequate view of the world. Otherwise society is confronted with the grave menace of irreligion, the legitimate children of which are crime, anarchy, and atheism." [1]

During the last few years there has been a great quickening of interest in religious education. There is, however, increasing evidence that the churches can not do the needed work alone. The church and school must cooperate. The two schools must discover what part belongs to each. The Church must build upon the results of public school teaching and the School in turn must build upon the work of the Church. The two institutions are not antagonistic but supplementary. The public schools

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[1] Indiana Survey, Volume IV, George H. Doran Company, soon to be published, will deal with a similar research project covering the public school text-books of Indiana.

cannot do legitimately some things needed; but it can do, and it ought to do,a very vital part.

From the Proceedings of the National Education Association, for 1903, we read: "We must conclude, therefore, that the prerogative of religious instruction is in the Church, and that it must remain in the church, and that in the nature of things it can not be farmed out to the secular school without degenerating into a mere deism without a living Providence."[1]

Dr. Walter S. Athearn has given an exhaustive summary and critique of the various attempts that have made to correlate the church schools and the public schools.[2] The Week Day Church School method promises to overcome the objectionable features attaching to other plans thus far tried. It prepares the way for a unified, progressive, system of religious education that will give due consideration to modern educational principles and methods, together with the relations in which the child stands to other educational agencies in the community.

The following are some reasons for the establishment of Week Day Church Schools:

(1) To give religion its rightful place in the whole scheme of a child's development and education.

(2) To meet the universal need and increase the demand for dynamic religion.

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1 Religious Education, August, 1911, p. 261
The Religious Element in Current Public Education.

2 Religious Education and American Democracy, Chapter II
Pilgrim Press, 1917

(3) To bring under religious instruction many who are at present untouched by the agencies of the church.

(4) To secure for the teaching of religion such educational standards as will challenge the respect of the pupils.

(5) To secure the time and frequency necessary for religious information and for developing religious habits and skills.

(6) To build into our national life the basic biblical and ethical concepts underlying Christianity and commonly accepted by all denominations as the foundation of Christian character and good citizenship.

(7) To unite the churches in a great common task, helping to break down barriers of extreme denominationalism.

(8) To help the church to see that if it is to fulfill its destiny it must become increasingly a teaching church.[1]

The growth of the Week Day Movement is a testimony that results are being considered satisfactory.[2] In 1920 about fifty communities in America were putting on such a program, while in 1925 there were about fifteen hundred communities where the work was in operation. Within the past three years, four states have passed legislation legalizing the Week Day Movement. New York and Ohio are close rivals in the activity.[3] The former reports 310 schools with an enrollment of 31,516 pupils. The first school in the state was organized at Rochester in 1920. Ohio[4] now has 308 centers promoting the Week Day work, with an enroll-

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1 The Week Day Church School in New York State, p, 3 American Tract Society, New York City.

2 Homiletical Review, July, 1925, p. 49

3 Letter from New York State Sunday School Association Dated June 15, 1928

4 Ibid., Ohio.

ment of 65, 788 pupils. The first school in this state was at Cuyahoga Falls, in 1915.

In many communities there is entire sympathy and cooperation among the different faiths represented. In the September, 1927, issue of the magazine,Thought, there appears an article by the Reverend James H. Ryan of the Catholic Welfare Council, entitled, "The Week Day Religious Education Movement." In this article Dr. Ryan reviews from the Catholic point of view the rise, development and present status of this idea. His analysis of the situation is excellent and in the main his attitude is sympathetic as shown by the following: "When we fully appreciate the fact that approximately fifty per cent of Catholic children do not attend a parish school in any given year, the religious and educational possibilities of the weekday school appear to be as important from the Catholic as from the Protestant point of view. It is argued,moreover, that as citizens and tax-payers, we are in no small degree responsible for the trend of public education. Should it eventually become anti-Christian and anti-religious, a direct menace to the religious life of the nation, Catholics must bear their share of blame for these results.....The differences in communities trying out the week day church school idea are so marked that it appears to be impossible to work out and impose a plan that can be accepted nationally. Certainly if the movement is to obtain Catholic support, it will not be by an acceptance of the Inter-

denominational Community Type of School." As to the relationship of weekday church schools to the parish-school system, Dr. Ryan makes this significant statement: "On the other hand, it is unthinkable that the Catholic church under any circumstances will consent to give up its private religious schools in favor of the weekday church schools.....This does not mean that the church may not be willing to use the weekday church school as an auxiliary of the parish-school. The problem of reaching the millions who do not attend parish schools is a serious one. Efforts are being made to educate them but every one acquainted with the situation knows that we have not met the needs in a satisfactory manner. Whether the weekday church school is an answer, partial or complete, to this question, only experience can show."[1]

It is conceded,by those closest to this work and most concerned that its highest possible values be conserved,that there are many difficulties in the way and many problems yet to be solved. For instance,in some communities havoc is being wroughtdue to a too rapid development of the program. Ofttimes untrained, volunteer teachers are used which can not but, in most cases, bring the cause in disrepute. Then, again, if the movement secures the wrong kind of cooperation with the public school, the future of this very promising plan to enlarge and

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[1] International Journal of Religious Education, December, 1927, p. 7

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improve the teaching function of the church is doomed.

From personal experience the writer testifies to the earnest, wholehearted, enthusiastic responsiveness on the part of the pupils to the Weekday program. During a period of three years,[1] as Supervisor and teacher, not one pupil in the Elementary Grades ever dropped the course. Before the end of the third year all but four, or 99½%, of the children in the elementary grades where the work was given, grades II to VI inclusive, were enrolled in the Religious Education classes.

In a questionairre conducted by the Superintendent of Schools, of the above named city, Mr. E. F. Sweickhart, the information was received which showed that Bible study received more votes as the favorite subject than any one other subject, i. e. in the Elementary Grades.

Near the close of the second year of the work the pupils were asked to write out in a simple statement the reason why they did, or did not, want Bible Study in the schools. The following are typical asnwers. (Not one gave a negative reply.)

Fourth Grade Responses:

"I want Bible instruction in school because I understand it better than any where else."

"I want it because I learn about God and it makes me like everybody more."

"Bible study helps me to trust in God and do what's right."

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[1] Fremont, Ohio. 1924-1927

"I want to have Bible Study so I can learn about God and be a doer of the Word.

"I like it because when you grow up you can be a hero if you do the things you're told. It helps me do just like the story tells us.

Fifth Grade Responses:

" Bible Study helps me to learn more about God and Jesus and it helps me to do my work at school better."

"I think we ought to have Bible in school because it will help us now and when we get older."

"I like it because it makes you believe in God and you'll make good in the long run."

"I like Bible Study because it teaches you how to lead a clean life and how to live straight and good."

"When I study Bible it makes me feel fine. Everybody ought to study Bible."

Sixth Grade Responses:

"I like Bible training because it keeps the thought of God in your mind all the time."

"I want Bible Study because I never was taught much at Sunday School because there was people talking and things out doors, while in school I pay attention."

"I want to take Bible because I want to get closer to God and his way of doing things, to learn about his people that went under his ways, and to learn how to understand the Bible."

"I want Bible Study because it helps you when you go to Sunday School and it helps you a lot at home."

"I like Bible because it teaches us about Jesus and his life. I like his life, the way he did things and the power he had."

Seventh Grade Responses:

"I want Bible Study because it helps me be clean in body and soul. And it is interesting. I want to learn about Jesus.I

"I want Bible Study in the schools because it brings back to us the thought of how to be better."

"I like it because in our later life if something happens and we cannot think what to do alone, we can think what Jesus might have done."

"I like Bible Study in school because it takes you closer to God, it makes you lead a better life in school, or out of school."

"I want Bible Study in the schools because it gives all the children who do or do not go to Sunday School a chance to learn more about the Bible."

The following indicate that the teachers also favor the work:

Mr. E. F. Schweikart, Superintendent of the Fremont schools, says:[1] "After making a study of the different methods of handling religious instruction in other school systems, I have concluded that there is no more satisfactory plan than the one we are following here. The success of the work here is the source of much satisfaction to school authorities. The continued interest shown in the work by such a large majority of pupils proves its worth."

Teachers in Fremont schools where Bible study is an important feature do not hesitate to give their approval of the religious instruction as will be noted in the statements below:[2]

"Miss Helen Love, fourth grade teacher at Hayes school, says: Bible study in the school not only enables the boys and girls to acquire a better knowledge of the Bible, but also creates and promotes a good moral atmosphere in the classroom. From my observation I believe that boys and girls work and play more harmoniously together because of this additional religious instruction."

"Miss Ruth Dasher, sixth grade teacher, Stamm School, says: As a teacher in the elementary grades I heartily endorse the religious instruction as conducted in our public schools during the past two years. This instruction has in no way interfered with our regular school work, but has been an aid to teachers and

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1 Fremont News, April 10,1926

2 Fremont News, April 24, 1926

pupils. The attitude of many children has changed noticeably from one of selfishness to helpfulness and cooperation. Teachers have traced many such changes directly to the religious instruction. Then, too, there has been an awakening of the soul evidenced in many pupils who have had little or no home instruction of this type. The depth of comments and questions made by these children has been surprising and has helped much in bringing the essential understanding between teachers and pupils."

"Mrs. W. C. Weider, teacher in the third grade Atkinson school,has this to say: Bible study in our schools the past two years has been a most important factor in molding and strengthening the character of over 800 boys and girls in our city. The direct application of the work to the children's every day life appeals directly to the individual child. The keen, active and continuous interest of the boys and girls is proof to us of a normal and wholesome needfor this additional training. We have noted many instances where the truths taught are being carried over into real life situations, thus helping to attain the desired goal of right habits and conduct."

TESTING AND MEASURING CHARACTER

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The measurement of character is still in its infancy. About ten years ago it was decided that one of the next steps in educational research should be the development of means for moral measuring. In the symposium on "Intelligence and Its Measurement" in the Journal of Educational Psychology, during 1921, many of the experts in measurement voiced their approval of this forward step. The late Dr. Colvin said;[1] "The most important 'next step' for purposes both of prognosis and diagnosis is the formulation of a test which will inform us of the character qualities of the one tested." Pressey said;[2] "There simply must be a courageous attack upon the measurement of other than intellectual factors. It is becoming increasingly evident that matters of temperament and character are of very great importance, that they operate quite largely independent of intelligence, that prognosis problems cannot be adequately understood without an evaluation of these factors." Thus the comparatively new development has the support of many of the leaders of psychology.

The scientific application of religious education may work in the direction of a positive improvement in moral character. "Science removed the yellow fever from the Canal Zone in a single generation; the science of religious education can as

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[1] Journal of Educational Psychology, March, 1921, p. 139

[2] Ibid, p. 146

effectively eliminate dishonesty, lying, cruelty and other vices in an equal period and establish the moral health of society."[1]

Character building may be most effectively strengthened through the conscious, intelligent effort of the individual who shall recognize the direction and amount of progress toward an ideal or standard. We must emphasize the fact that desirable traits of character are attainable through conscious effort and training. Character traits are found to have quality, to exist in degree as well as in amount, and they are therefore relatively measurable. It is the opinion of modern psychologists that valid and reliable measures of a function are indispensable to its effective training and growth. However moral education does not yet possess measures of the function involved in teaching; it is neither specifically known what should be taught nor what degree of success should be expected from any certain procedure.

The lack of adequate moral and religious training for American children, and its results, have been measured by scientists.[2] Definite tests have been given which show that one-half of our American school children, will, under temptation, have an unethical outlook on life. In other words, science shows that over half of them will cheat, lie and steal. The laboratory of science took our children and tested them

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[1] Athearn, W. S. Character Building in a Democracy, p. 150

[2] Measurements and Standards in Religious Education, Ch. XIV. Indiana Survey, Vol. II, George H. Doran Company.

morally.These tests were character sifters, scientifically designed. The highest score was 82.3 per cent. It was made by a group of Boy Scouts which had been organized two years. The second highest score was 80.4 per cent and was made by a Boy Scout group organized six months. The third was 78.2 per cent and was made by a group of boys in a private school. Far down in the list, ninth, came a group of boys in a typical American public school. Their score was 56.8 per cent.

Tests were made in an attempt to discover scientifically whether or not goodness, honesty, trustworthiness, and a decent outlook on life and a love of God and man can be taught in school; whether they could be taught definitely and decisively like other subjects. And whether they could be learned like lessons. These are the results: These subjects can be taught in school, and they can be learned so thoroughly that they produce definite results in the lives of the children.

Following the giving of these tests the various groups were given special instructions. One group was given ethical instruction by highly trained teachers who knew the psychology of youth and were skilled in pedagogy. There was no religion in this training; it only showed children what they ought to do. Other groups were given religious instruction with prayer, Bible study, singing and devotion.

The children who had been given the ethical instruction improved over 60% when new tests were given them. A great im-

provement had been made. Their characters had strengthened like muscles hardened with exercise. But the group who had received religious instruction triumphed. They improved 85% in the honesty tests. Not only their brains, but their souls had been used in the solving of life's problems.

We quote herewith from Dr. W. S. Athearn.[1] 'Children act as they have been taught or as society has let them teach themselves. Honesty, truthfulness, industry, and the other essential virtues of the moral life can be taught until they control conduct so completely that men and women will not yield to any temptation to depart from the paths of moral rectitude.' Continuing Dr. Athearn says, further: "Groups under my own supervision have been able to show remarkable improvement. In one of my weekday religious schools every child cheated in his examinations--it was the accepted practice in the public school of the locality; after one year of systematic moral and religious instruction, not a single child cheated. Sixty-four percent of these children returned inaccurate change at the beginning of the year and all but one returned correct change at the end of a year of instruction. My tests show that improvement is much more rapid and much more permanent when moral instruction is accompanied by religious sentiments and concepts."

Many scores of the best minds in America are now attacking by the refined methods of science this most intricate, and

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[1] Athearn, W. S., Character Building in a Democracy, p. 32

most important world of moral values, what they are, how they arise, and how if at all can they be cultivated. Due to the successes already achieved one can predict that we are just entering upon a great new era in which we shall doubtless acquire a far better knowledge of the hidden springs of conduct, the unexplored reaches of personality, and the nature of this hitherto indefinable thing which we call character.

In 1924 Teachers College, Columbia University, New York City, was asked by the Institute of Social and Religious Research to undertake a basic study of character education. Dr. Thorndyke, head of the Division of Psychology of the Institute of Educational Research, Dr. Mark A. May, of Syracuse University, and Dr. Hugh Hartshorne, then of the University of California, were asked to serve as the investigators in this study, which is to be concluded in 1929. At once the wisdom of the Institute in requesting such a research became apparent to the investigators and their advisors. The large number of organizations and programs competing for children's time and the funds of potential supporters, the great variety of theory and practice shown by schools and agencies, the rapidly growing number of modes of approach to the study of character development, the deluge of material on character formation; all pointed to the necessity and value of such a study.[1]

For four years this Character Education Inquiry, as the

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[1] The Character Education Inquiry, Teachers College. Religious Education, November, 1927, p. 961

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aforementioned project is termed, has been engaged in developing tests and techniques for measuring the tendencies and ideas usually associated with character, and in working out certain types of research with these tools. The field covered is summarized as follows:[1]

I Knowledge of standards and of the social facts essential to self-directed social adjustments.

II Attitudes, ideals, motives and interests.

III Habits and tendencies of conduct in social situations.

IV The relations of these factors to one another and to social-self-integration, involving the power of self control and the strength of the tendency to pursue a given objective.

The most complete part of the study has been of the behavior tendency called deception--chosen partly because of the ease of measuring it and partly because of its significance as an insidious and prevailing trend in American civilization. Some of the conclusions are thus summarized:

1 There is less deception when the relation of pupils to teacher and school system is friendly and cooperative, rather than hostile and suspicious.

2 No general sex differences are discovered.

3 No general improvement is noticed as children progress through the grades. In fact the reverse is frequently true.

4 Children with fewer advantages and lower abilities on the whole tend to cheat more than children with more advantages and greater abilities, but this is not universally true.

The comment is made that such slight advantage of Sunday School children over those not enrolled as there is in the

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[1] Hartshorne, Hugh & May, Mark A., An Inquiry into the Possibilities of Scientific Character Study, p. 13 International Journal of Religious Education, March, 1928

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Drs.Hartshorne and May found a persistent tendency for honesty and intelligence to go together.[1] The correlations are never high, about .5 even with age constant. It should not be inferred from this, the investigators point out, that persons handicapped in the matter of intelligence are not capable of high character, or that one can predict a man's character from knowledge of his I. Q. On the contrary many children of low I.Q.'s cheated on none of our tests, while some of relatively high I.Q.'s cheated on all of them. In many cases knowledge of right and wrong was accompanied by anti-social behavior, and in most cases there was no relation between moral judgment and dishonesty.

The Socratic dictum that knowledge is virtue seems contradicted here, but it must be recognized that there is a difference between being aware of adult standards or ideal standards and ways of acting, and accepting these standards and ways as one's own or even as the best. Also there is a difference between knowledge of standards and a code. We have evi-

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dence for believing that codes and behavior are far more closely related. The unwritten codes among children are far more potent than standards imposed by adults.

Dr. Mark A. May, speaking at the recent Tenth Anniversary Educational Institute of Boston University School of Religious Education and Social Service, says that knowledge taught in the conventional way does not materially influence conduct; but that certain knowledge taught in certain ways does bring a high correlation.

While notable researches have been made to date by Hartshorne, May, Voelker, Starbuck and others yet the fact remains that strictly scientific knowledge in this field is almost nil. Some of the studies made throw doubt on some widely prevalent methods and lend support to others. Much more complete and thorough exploration of the field must be made before a truly scientific method will be possible. In the meantime educators can utilize the results of experimental studies that are available.

Dr. W. L. Hanson, Professor of Educational Statistics and Measurements, Boston University, School of Religious Education, gives the following as the instruments now available in printed form for use with pupils ten years of age and over.[1]

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[1] Reported at Tenth Anniversary Educational Institute Boston University School of Religious Education.

Content Tests:

(a) Tests of Biblical Knowledge, Religious Ideas, etc.--7
(b) Tests of Ethical Judgment, Moral Knowledge, etc ----5

Tests of Dynamic Factors:

(a) Interests, appreciations, etc. ----------5
(b) Attitudes, prejudices, etc. ----------4
(c) Emotional Stability, etc. ----------6

Tests published in magazine articles, monographs or books, but not reprinted for individual use are as follows:

Tests of Content:

(a) Biblical Knowledge, etc, ----------6
(b) Ethical Judgment ----------1

Tests of Dynamic Factors:

(a) Motives, etc. ----------2
(b) Attitudes, etc. ----------4

Tests of Conduct, Behavior, etc.
(Does not include tests of character traits, instinctive tendencies, etc of the laboratory type)
Approximately 22 tests, none of which are on the market.
(Majority are performance type test in contrast to paper and pencil type)

Rating Scales:

Teacher or Pupil Rating Scales ----------5
Habit Scales----------2

Dr. Hanson says that while one might get the impression that much has been done in this field, yet outside of the tests of content and perhaps three or four of the attitude and interest tests, the care which must be exercised in giving, scoring, and interpreting the results of the tests places these instru-

ments beyond the use of a majority of teachers.

The following are perhaps the most important uses of tests:

1 In supervision and administration of teaching.
2 Diagnosis of pupil difficulties.
3 Grading of pupils.
4 Motivation of pupil learning.
5 Experimentation.

Dr. Hanson predicts a promising future for testing in Religious Education, The interest is gathering momentum, he says, and the next few years will see a flood of tests for church school use, covering biblical and extra-biblical materials. He urges religious educators to maintain a skeptical attitude toward these tests and to be sure that the tests have undergone adequate criticism in their preparation, otherwise their use must be safe guarded most carefully. The enthusiasm of the untrained worker in the use of tests is most to be feared. (See Appendix for Bibliography of Objective Measuring Instruments now Available)

Pupils' Report Cards now in use show that a major portion of them have some provision for checking or rating the pupil on various character traits under such headings as; Habits and attitudes desirable for good citizenship, factors determining success or failure, deportment, and personality. A study made by Charles Leslie Updegraph[1] shows the trend to be well distributed over the nation.

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[1] M. A. Thesis, Boston University, 1926, p. 13

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M. A. Thesis, Boston University. 1928, p. 13

SUMMARY

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Very great interest attaches to the problem of character education at the present time. This is due largely to a realization of the inadequacy of former methods in producing the desired needed character outcomes in the face of the baffling situations confronted by the youth of today.

Character is thought of as the sum total of one's habits; habits of thought, feeling and conduct. The development of these habits is recognized as a function of the public school, as is evidenced by the declaration of the National Education Association 'that the ultimate object of popular education is to teach children to live righteously, healthily and happily,' and that the building of character is the real aim of the public schools and the ultimate reason for the expenditure of millions for their maintenance.'

However, the public schools must not be expected to assume all the responsibility for the character training of our youth. The fact is, that in morals, the world is always Educator-in-chief. We recognize the past splendid achievements of our public school system and take courage from the promising outlook for the future due to the ever increasing emphasis being given to real character outcomes.

The public school curriculum is rich in character-molding

materials and the school activities offer untold opportunities for stressing moral values. Our vast army of devoted teachers wield, by the character of their discipline and by the spirit maintained in the life of the school, a profound influence in determining the character of American boys and girls. Much earnest thought and effort are being given to the perfection of worthy character training plans as is evidenced by the great number of school systems now making significant endeavors along this line.

All that the public school can do, and it is much, is welcome. However, educators, statesmen and economists have voiced their conviction that no system of ethics, code of conduct, or scheme of character education can reach its richest fruitage without the undergirding of religion; for religion is the motive power in the human life.

Education and religion have in the deepest and truest sense a common end. As the public school makes our citizens more wise and efficient, there is greater need of them being spiritualized. "Spiritual illiteracy is the forerunner of moral bankruptcy and national decay."

Obviously religion cannot be taught in the American public schools. The negative suggestion conveyed to our youth by this omission of religion from their educational program must be offset . The Week Day School of Religion is the plan

now being used in many places to counteract the afore-mentioned danger. Public schools can, and more and more they are planning to, cooperate by affording to church and synagogue due recognition as will show the child in unmistakable terms that the school realizes that religion is a proper part of the community's provision for his education.

General education has made marked progress through the use of scientific measures. The scientific study of moral and religious growth has only just begun. Professors Hartshorne and May, in the work for the Character Education Inquiry, and others in connection with other Research Bureaus, are pioneers in this new field. The outlook is promising. The increasing use of careful methods of evaluation means more intelligent guidance of our programs of moral education whether conducted by the public school, the church or the club.

The total picture is a favorable one. With wiser guidance and more sympathetic cooperative correlation of all existing agencies, we seem destined to slowly build upon each new undertaking and we may confidently hope to more nearly approach the desired goal; "the molding of personalities in such a way that they will be the instruments of the mind for the great ends of humanity and will live harmoniously for the good of the whole."

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APPENDIX

OBJECTIVE MEASURING INSTRUMENTS FOR USE IN SUPERVISION OF RELIGIOUS EDUCATION

Prepared by W.L.Hanson, 20 Beacon St., Boston, Mass.

Name of Test	Where Obtained
BIBLICAL KNOWLEDGE TESTS	
Whitley Biblical Knowledge Tests. 1. Old Testament Series, Form 1.	Prof. Myra T. Whitley, Teachers' College, Columbia University, New York, N.Y. Sample 10¢; $6.00 per 100 Also printed in Vol.II of Indiana Survey of Religious Education.
2. New Testament Series Two forms - Form A and B	Bureau of Publications, Columbia University, New York, N.Y. 10¢ per copy; $6.00 per 100. Specimen set: 1 copy each test form, with directions and Scoring Key - 25 cents.
Laycock Test of Biblical Information. One form testing both Old and New Testament facts.	University of Alberta Bookstore, Edmonton, Alberta, Canada. 20 copies for $1.00 postpaid.
Giles' Sunday School Examination A. Forms 1 and 2. Tests knowledge of factual material in Old and New Testaments, and ethical judgment. Questions of the "true-false" type.	Out of print temporarily. Form 1 may be found in Vol. II of Indiana Survey of Religious Education. Will be republished April, 1928.
Church School Examination Alpha. Forms 1 and 2. Tests knowledge of same factual material as Giles' Sunday School Examination A. Questions are of the "best answer" type.	Out of print temporarily. Form 1 may be found in Vol. II of "Indiana Survey of Religious Education." Sample copy of either form - mimeographed only - 10¢. Will be reprinted April, 1928.
RELIGIOUS IDEAS	
Chassell Test of Religious Ideas.	Not published for sale. Found in "Indiana Survey" Vol. II Chapter 17. Doran Co.
Chassell-Marsh Parable Interpretation Test.	Not published. Found in Religious Education Magazine, December 1921.
ETHICAL DISCRIMINATION	
Brotemarkle's Comparison Test.	C. H. Stoelting & Co. 3037 Carroll Ave., Chicago Sample 15¢; 25 copies for $1.50
Kohs' Ethical Discrimination Test. (Questions 51-75 of S.S.Exam A. and Part III of C.S.Exam Alpha.)	C. H. Stoelting & Co. Sample 68¢ 25 copies for $6.75

Name of Test	Where Obtained
ATTITUDES, IDEALS, INTEREST, ETC.	
*Hart's Test of Social Attitudes & Interests	University of Iowa, Iowa City, Iowa.
*Hart, Personnel Assayer	University of Iowa, Iowa City, Iowa.
Watson, G. B., Survey of Public Opinion	Bureau of Publications, Teachers' College, N. Y. Specimen Set: Directions, Students' Test Booklet, Students Analytic Score Booklet - 35¢. Test Booklets 10¢ each.
*Matthews, Personal Data Sheet	C. H. Stoelting & Co., 3037 Carroll Ave., Chicago
(a) For Pre-adolescents	Sample 12¢; 25 copies for $1.20
(b) For Adolescents	Sample 12¢; 25 copies for $1.20
*Woodworth's Personal Data Sheet	C. H. Stoelting & Co., Sample 25¢; 25 copies for $2.25
(*Not standardized as to scoring methods)	
CONDUCT TESTS	
Voelker's Tests of Trustworthiness	Not printed for sale. Described in "Indiana Survey" Volume II, Chapter 18.
Raubenheimer's Tests of Honesty, etc.	Not printed for sale. Described in Terman: "Genetic Studies of Genius," Vol. I.
R A T I N G S C A L E S	
FOR RATING PUBLIC SCHOOL PUPILS	
Chassell-Upton, A Short Scale for Measuring the Importance of Habits of Good Citizenship	Bureau of Publication, Teachers' College, New York, N. Y. Bulletin - 45¢ per copy.
Mendenhall: Self Measurement Scales	
(a) For High School Pupils	Described in Iowa Plan for
(b) For Pupils in Grades V-VIII	Character Education, National
(c) Character Test for Pupils in Grades III-IV	Capital Press, Washington, D.C.
(d) Character Test for Primary Children	Bulletin 30¢ per copy.
Marston: Personality Rating Scale	Iowa Child Welfare Research Station, Iowa City, Iowa. Sample 5¢; 3¢ each for 10 or more copies.
Cornell, et al. Rating Scale for School Habits	World Book Company, Yonkers-on-Hudson. 25 copies for 50¢ net.

Name of Test	Where Obtained
FOR RATING PUBLIC SCHOOL TEACHERS	
Schutte: Scale for Rating Teachers	World Book Company Yonkers-on-Hudson 25 copies for $1.00
Rugg: Rating Scale for Teachers	University of Chicago Book Store 5¢ a copy in quantity.
FOR RATING CHURCH SCHOOL PUPILS	
Drew Measurement Chart for S.S.Teachers	Described in Religious Education Magazine, December 1921.
Chassell, Teachers' Rating Scale for S.S. Pupils	Described in Religious Education Magazine, December 1921.

OTHER OBJECTIVE MEASURING INSTRUMENTS

SCORE CARDS FOR MEASURING CURRICULUM MATERIAL	
Peters Score Card and Standards for Measuring the Merit of Church School Textbooks.	Not published separately. In Indiana Survey, Vol. II.
Betts' Score Card for Evaluating Curriculum Material	Not published separately, In Betts' "The Curriculum of Religious Education."
SCORE CARDS FOR MEASURING CHURCH BUILDINGS	
Interchurch Standards and Score Card for Measuring Church and Religious Education Plants.	Boston University School of Religious Education and Social Service, Boston, Mass. 75¢ per copy.
Interchurch Score Card (for use with above)	W. L. Hanson, 20 Beacon St., Boston, Mass. 1 dozen copies for 30¢ postpaid.
INTERNATIONAL STANDARDS FOR THE CHURCH SCHOOL Seven different standards with accompanying Data Sheets. Send for circular and order blank.	International Council of Religious Education, 5 So.Wabash Ave., Chicago 15¢ per copy.
BIBLIOGRAPHY OF TESTS FOR USE IN PUBLIC SCHOOLS Contains 486 titles of tests, classified by subjects and by names of authors of tests; and gives names of publishers.	World Book Company, Yonkers-on-Hudson, New York. 10¢ per copy.

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